Alī
ibn abī Tālib

Forty ahadith
On a Well-known Stranger



Foreword and Translation

By

‘Abd al-Qadir Mandla Nkosi

قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا
الْمَوَدَّةَ فِي الْقُرْبَىٰ

Say (O Muhammad), "I do not ask of you any recompense for my preaching to you except that you love my near relatives.
[Surah Shura: 23]

بسم الله الرحمن الرحيم

اللَّهُمَّ صَلِّ وَسَلِّمْ مِنَّا عَلَى

سَيِّدِنَا مُحَمَّدٍ وَآلِهِ

أَفْضَلَ الصَّلَاةِ وَأَكْمَلَ التَّسْلِيْمِ

O Allah, bless and grant peace from us to our leader Muhammad and his family, the best of blessings and most perfect peace.

أَنا أَخُو المُصْطَفَى لاَ شَكَّ فِي نَسَبِي مَعَهُ رَبَيْتُ وَسِبْطَاهُ هُمَا وَلَدِي

جَدِّي وَجَدُّ رَسُولِ اللهِ مُتَّحِدٌ وَفَاطِمُ زَوْجَتِي لَا قَوْلَ ذِي فَنَدِ

صَدَّقْتُهُ وَجَمِيعُ النَّاسِ فِي ظُلَمٍ مِنَ الضَّلَالَةِ وَالإِشْرَاكِ وَالنَّكَدِ

أَلْحَمْدُ للهِ فَرْدًا لاَ شَرِيْكَ لَهُ البَرُّ بِالعَبْدِ وَالْبَاقِي بِلاَ أَمَدِ

I am the brother of Mustafa, there is absolutely no doubt regarding my lineage
I grew up with him and his grandsons are my children
His grandfather and my grandfather is the same person
And Fatimah is my wife, there's no disputing that
I believed in him while all people were lost in darkness
Of misguidance, polytheism and hardship
All praise to Allah, the Unique, He Who has no partner
He does well to His servants and He is Eternal without a limit.

[Diwān of Imām 'Ali]

This is a dedication and a gift to

The Messenger of Allah,

Prophet Muhammad

[Peace and blessings be upon him]

Foreword

All praise belongs to Allah, the Most High, besides Whom there is absolutely none worthy of worship, the eternally Living, the Self-Sufficient. May His blessings and peace be upon our noble master, Muhammad, his purified and honorable family, his illustrious companions and all those who tread in their tracks.

It is extremely unfortunate that whenever a person speaks about ʻAli or the virtuousness of the *Ahli ʻl-bayt* (the family of the Prophet, *salallāhu ʻalayhi wa ālihi wa sallam*), some individuals irrationally react by spontaneously tossing the virtues of Abū Bakr, ʻUmar, ʻUthmān and other noble companions all over the discussion. The eminence of Abū Bakr, ʻUmar, ʻUthmān and others is immensely celebrated throughout the Muslim World and their sanctified souls are venerated with minimum, close to non-hostility, may Allah be well pleased with them. However, mentioning ʻAli tends to go down the controversial route in most oblivious Sunni circles. Allegations of Shia tendencies and other trivial speculative accusations weigh down heavy on the person who initiates a discourse on ʻAli. The resentment of Shi'ism by certain scholars or rather their "sincere" endeavors to cease its propagation has somewhat caused hideous damage to the *deen*, depriving the English-speaking societies literatures about the merits or the teachings of some of the family members of the Prophet, *salallāhu ʻalayhi wa ālihi wa sallam*. If one is lucky, a watered down copy from a local bookstore may serve as an appetizer, but unfortunately ancient politics cloud the main-course, thus making it hard to swallow.

The historical injustices and the difficulties experienced by certain family members of the Prophet, *salallāhu ʻalayhi wa ālihi wa sallam*, are ridiculously disheartening. These sad atrocities range from the challenges experienced by ʻAli while intelligently trying to unite the Muslims after the disastrous death of ʻUthmān; which consequently led to lethal disagreements between ʻAli and other fellow companions, to dealing with the self-righteousness and the revolt of the *Khawārij*, to killing those who elevated him to godhood; intoxicated by their unregulated love for him, to the atrocities of Karbala for his offspring and many such difficulties. The golden ages of Islam were the dark ages for the family of the Prophet of Islam. Little is known about the seventy years in which ʻAli was consistently cursed during sermons, up until ʻUmar ibn ʻAbdulʻaziz put an end to this ferocious innovation. The great master of *hadith*,

Imam Nasā'i, hard-pressed by the verbal abuse on 'Ali and his family, wrote an outstanding book reminding the Muslims of the high rank of 'Ali and the *Ahli 'l-bayt,* for which he was brutally beaten and incurred injuries that subsequently led to his death. The great scholar, Imām Muhammad ibn Idris, better known as Imām Shāfi', was also accused of being Shia due to some lines of poetry he penned in praise of 'Ali and the family of Prophet, *salallāhu 'alayhi wa ālihi wa sallam*. Inadequate and unimpressive efforts are constantly exerted in proving that some mysterious character other than Imām Shāfi' composed such beautiful lines. Imām Shāfi' wrote;

قَـالُوا تَرَفَّضْـتَ قُلْـتُ كَـلَّا مَـا الـرَّفْضُ دِيـنِي وَلَا إِعْتِقَـادِى

لَكِـنْ تَوَلَّيْـتُ غَـيرَ شَـكٍّ خَـيرَ إمَـامٍ خَـيرَ هَـادِى

إِنْ كَـانَ حُـبُّ الـوَلِيِّ رَفضـاً فَـإِنَّنى أرفَـضُ العِبَـادِ[1]

They said, "Have you become a Rāfidī[2]?" I said, "No ways!
Being a Rāfidi is neither my religion nor my doctrine.
However, beyond any shadow of doubt my heart is fond
For the best of leaders, the best guide (Imām 'Ali).
If loving the wali (saint) of Allah is considered Rafd,
Then indeed, I'm a Rāfidi of the highest caliber

يَا آلَ بَيْـتِ رَسُـولِ اللهِ حُـبُّكُمْ فَـرْضٌ مِـن اللهِ فِـى القُـرْآنِ أنْزَلَـهُ

يَكْفِيْكُم مِنْ عَظِيمِ القَدْرِ أنَّكُمْ مَن لَمْ يُصَلِّ عَلَيكُم لَا صَلَاةَ لَهُ[3]

O family of the Messenger of Allah, loving you
Is an obligation from Allah, in the Qur'an He revealed
It is enough high rank for you (O family of the Prophet) that
Whoever doesn't pray for you there's no prayer for him

[1] Diwān of Imām Shāfi', the Dār al-kutub al-'Ilmiyyah 1984 print page 58.
[2] Literally the word Rāfidi means the 'one who rejects'. Technically it was used for some Muslims due to their denial or rejection of the caliphate of Abū Bakr, 'Umar and 'Uthman.
[3] Diwān of Imām Shāfi', the Dār al-Kutub al-'Ilmiyyah 1984 print, page 89.

إِذَا فِـــى مَجْلِـــسٍ نَـــذْكُرْ عَلِيًّـــا وَسِـــبْطِيهِ وَفَاطِمَـــه الزَّكِيَّـــه

يُقَـــالُ تَجَـــاوَزُوا يَا قَـــوْمُ هَـــذَا فَهَـــذَا مِـــن حَـــدِيثِ الرَافِضَـــيَّه

بَرِئْـــتُ إِلَـــى المهَـــيْمِنِ مِـــن أُنَاسٍ يَـــرَوْنَ الـــرَّفْضَ حُـــبَّ الفَاطِمِيَّـــه[4]

When in a gathering mentioning 'Ali
And the two grandson (of the Prophet) and the purified Fatimah
It is said, "These are people who have exceed the limits"
"Such are statements of the Rāfidi"
I disassociate myself from such people (who say such things)
Those who consider loving the associates of Fatima as Rafd

How these historical politics evolved into theological arguments is a mysterious topic for another distinct publication. The *Imamah* (Imamate) as presented in the Shia articles of faith and/or the *Tafdil* (Superiority) as extensively documented in Sunni doctrinal manuscripts, or any other Sunni-Shia differences, such educational discussions can only take place when proponents from both sides sober up and Allah and His Messenger become the only decisive purpose. Typically, the trend has constantly been egoistic, dogmatic, heroic and gang-related debates rubbing salt into the wound of disunity and lack of harmonious coexistence. It is merely a pipe dream to envision a uniform Ummah; that is a Shia only or a Sunni only Ummah. In present day times, anyone trying to solve a millennium-long puzzle with six to ten years' scholarship under his belt is taking a Chinaman's chance. Good luck, may the best da'wah movement win. So, while others base their *deen* on who should have, could have and would have, and others waste their lives scrutinizing the beliefs of their fellow Muslim brothers and sisters later declaring them infidels, we will strive hard to strike a lost balance between these two ancient extremes. *That was a nation which has passed on. It will have the consequence of what it earned, and you will have what you have earned. And you will not be asked about what they used to do.* (Surah Baqarah: 134)

[4] Diwān of Imām Shāfi', the Dār al-Kutub al-'Ilmiyyah 1984 print, page 113.

Be it as it may, ‘Ali ibn Abī Tālib is neither a Sunni nor a Shia Imām but one of the foremost Imāms of Islam. Herein lies an English rendition of *Husn ul-Māb Fī Dhikri Abī Turāb* by Dr. Muhammad Tāhir ul-Qādrī, a collection of some Prophetic narrations about virtues of ‘Ali. There is about forty hadith in this particular body of work but in reality; what has been reported from the Messenger of Allah, *salallāhu ‘alayhi wa ālihi wa sallam*, regarding ‘Ali is much more than forty. Imām Ahmad ibn Hanbal said that there is no companion concerning whom are reported as many virtues as ‘Ali ibn Abī Tālib. I hope and pray this work will dilute street corner quarrels and create a sincere desire to inherit from those who inherited the most from the best of creation, Prophet Muhammad, *salallāhu ‘alayhi wa ālihi wa sallam*. After all, Abū Nu’aim recorded that al-Husain ibn ‘Ali reported that his father (‘Ali) said, “The most sincere of people in their actions and the most knowledgeable of Allah are the ones who are the most passionate and show reverence for the inviolability of the people of lā ilāha illallāh.”[5]

‘Abd al-Qadir Mandla Nkosi al-Māliki
12th Rabi’ al-Awwal 1437
South Africa
Tshwane

[5] Abū Nu’aim related it in Hilyat al-Awliyyah.

A brief biography of ‘Ali ibn Abī Tālib

He is Abū ‘l-Hasan, ‘Ali the son ‘Abdumanāf, better known as Abū Tālib, who was the son of Abdulmutalib (Shaybah) the son of Hāshim; evidently, closely related to the Prophet, *salallāhu ‘alayhi wa ālihi wa sallam*. The Messenger of Allah, *salallāhu ‘alayhi wa ālihi wa sallam*, addressed him as Abū Turāb, literally meaning ‘the dusty one.’ This was because of a particular incident when the Prophet, *salallāhu ‘alayhi wa ālihi wa sallam*, found him dusty, lying on sand and he said to him; ‘Get up O Abū Turāb.’ This title Abū Turāb was the most beloved titled to ‘Ali and he used to be very cheerful when addressed by it. Even though it was the same name which was used to insult and belittle him by his enemies. He was addressed by numerous other titles, Asadallāh (Lion of God), Murtadā (The Chosen One), Amīr al-Muʾminīn (The Leader of the believers), to name but a few. Most of these names were a reflection of his unsurpassed traits.

His mother was Fātimah the daughter of Asad, the son of Hāshim. ‘Ali was the youngest of her children and she was also the mother of other well-known companions; Ja’far and ‘Aqīl. She embraced Islam at a very early stage; it is said that she was the eleventh person to become Muslim. She was blessed with the opportunity to make *Hijra* (migrate from Makkah to Madinah). The Messenger of Allah, *salallāhu ‘alayhi wa ālihi wa sallam*, used to honor and respect her dearly and he, *salallāhu ‘alayhi wa ālihi wa sallam*, used to address her as his own mother. He, *salallāhu ‘alayhi wa ālihi wa sallam*, prayed onto her when she died.

‘Ali was born in Makkah in the month of Ramadan, with different views about the specific day. While he was still very young, his tribe (the Quraish) were afflicted by a drought which made it extremely difficult for his father to fully support all his children. The Messenger of Allah, *salallāhu ‘alayhi wa ālihi wa sallam*, suggested to his uncles, Hamzah and Abbās to relieve Abū Tālib by taking some of his sons into their homes. Abū Tālib refused to let go of ‘Aqīl, because he was very fond of him, however, he allowed Abbās to take Tālib, Hamzah took Ja’far and the Messenger of Allah, *salallāhu ‘alayhi wa ālihi wa sallam*, took ‘Ali into the prophetic household. ‘Ali was in the Prophetic house from a very early age, it is said, from the age of six. The Prophet, *salallāhu ‘alayhi wa ālihi wa sallam*, raised him with utter excellence and compassion as if he was returning Abū Tālib’s favour upon himself when his grandfather, Abdulmutalib died, and Abū Tālib also took the Prophet into his household. Being raised in the prophetic household afforded him an unparalleled level

of knowledge. Attesting to his knowledge, ʻAbdullah Ibn ʻAbbās said, "If a reliable source tells us of a legal ruling by ʻAli, we do not search any further concerning it." Likewise the mother of the believers, ʻAishah, said, "He (ʻAli) is most knowledgeable about the Sunna among those who remain," and the most striking comment on his knowledge was Umar's supplication, "I seek refuge in Allah from a difficulty that Abū al-Hasan cannot solve." Contrary to the modern day methodology wherein everyone jumps to answer questions, the common practice among the companions of the Messenger of Allah, *salallāhu ʻalayhi wa ālihi wa sallam*, was to defer questions to others than themselves, however, ʻAli was the only one who used to say, "Ask me." The chains of all the spiritual paths go through him with an exception to the Naqshabāndī Tariqah, in fact some may dispute and say that even the Naqshabāndī order goes through him since they have a spiritual connection with Imām Ja'far as-Sādiq, who took it from his maternal grandfather, Shaykh Qāsim ibn Muhammad ibn Abū Bakr, who give his spiritual credit to both, ʻAli and Abū Bakr.

ʻAli got married to the leader of the women of Paradise, Fātimah az-Zahra, the daughter of the Messenger of Allah, who gave birth to the leaders of the youth of Paradise, al-Hasan and al-Husain. ʻAli married other women after the death of Fatimah, from which he had other children.

Regardless of the minor disagreements, ʻAli was very instrumental and very active during the caliphate of Abū Bakr, ʻUmar and ʻUthman, he became the fourth caliph of the Muslims which only lasted for about four years and six months until his son al-Hasan took charge, after ʻAli's death. During his reign, he was confronted by deadly challenges. The unfortunate conflicts between ʻAli and other fellow companions are well-documented: the battle Jamal and the battle Siffin.

Abū Nuaim recorded: Al-Hasan ibn ʻAli related that in the morning in which his father (ʻAli) was murdered, ʻAli said, "Last night I woke my family up for night prayers, since it was the night preceding Jumu'ah (Friday) and the morning of Badr (the 17th of Ramadan) then I slept and the Prophet came to me in a vision. I Ask, 'O Messenger of Allah, What corruption and conflict have I found coming from your Community.' He, *salallāhu ʻalayhi wa ālihi wa sallam*, said, 'Supplicate against them.' I said, 'O Allah, Substitute them with something that will be better for me, and replace me with something that will be worse for them.'" Then ʻAli went out to pray lead by the *mu'adhin* Ibn al-Nabbah and Hasan. ʻAli came out calling the people to prayer and was tackled by two men armed with swords. Ibn Muljam struck him on the head with a poisoned sword, while the other fled. ʻAli said, "Feed the prisoner and give him

water, if I live I will decide about him, and if I die, kill him as I was killed without further enmity. '*Indeed, Allah does not love those who transgress the limits'* (Surah Baqarah: 190)."

First Hadith

Zaid ibn Arqam, Allah be well please with him, said, "The first person to embrace Islam was 'Ali." [Tirmidhī, Nasā'i, Ahmad, Ibn Abi Shaybah and Al-Hākim][6]

In another narration, on the authority of Anas ibn Mālik, Allah be well please with him, he said, "The Prophet, *salallāhu 'alayhi wa ālihi wa sallam*, rose (as a Prophet) on Monday and 'Ali began praying on Tuesday." [Tirmidhī and Al-Hākim]

Second Hadith

'Aishah, Allah be well pleased with her, said the Prophet, *salallāhu 'alayhi wa ālihi wa sallam*, went out one morning wearing a striped cloak of the black camel's hair and al-Hasan ibn 'Ali, Allah be well pleased with him, came. He wrapped him under it, then came al-Husain, Allah be well pleased with him, and he wrapped him under it together with him. Thereafter, Fatima came and he took her under it, then came 'Ali and he also took him under it and thereafter said, "*Allah only desires to remove uncleanliness from you, O people of the household, and purify you a thorough purifying*." (Surah Ahzab: 33) [Muslim, Ibn Abi Shaybah and Ahmad][7]

Third Hadith

'Umar ibn abi Salamah said that when the verse: "*Allah only desires to remove uncleanliness from you, O people of the household, and purify you a thorough purifying*," (Surah Ahzab: 33) was revealed to the Prophet, *salallāhu 'alayhi wa ālihi wa sallam,* in the house of Umm Salamah. He called Fatimah, Hasan and Husain, Allah be well please with them, and he covered them with the cloak, while 'Ali was standing right behind him, he covered him with the cloak as well and thereafter said, "O Allah, these are the people of my household, so remove from them uncleanliness and purify them a thorough purifying." [Tirmidhī

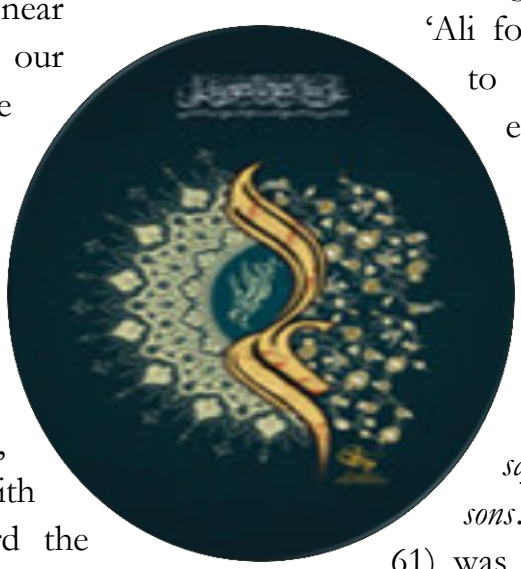
[6] Tirmidhī related it in his Sunan, the book on Virtues, in the chapter on the virtues of 'Ali. Imam Nasā'i related in his Sunan al-Kubrā. Ahmad recorded it in his Musnad.

[7] Imam Muslim related it in his Sahih collection, in the book on the virtues of the companions, in the chapter on the virtues of the people of the household of the Prophet, *salallāhu 'alayhi wa ālihi wa sallam.* Ibn Abi Shaybah related it in his book, Al-Musannaf. Ahmad ibn Hanbal related it in his book on the virtues of the companions and Imam Bayhaqī related it in his Sunan al-Kubrā.

and Al-Hākim: He said this hadith is authentic on the conditions set by Bukharī][8]

Forth Hadith

Ibn Abbās, Allah be well please with him, said, when this verse was revealed, "*Say: I do not ask of you any reward for it except love for my near relatives.*" (Surah Shura: 23) They asked, "O Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam,* who are your near relatives, upon which our love is compulsory? He said, "'Ali, Fatimah and their sons. [Tabarānī and Ahmad][9]



Fifth Hadith

Sa'd ibn Abi Waqās, Allah be well please with him, said that he heard the Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam,* when he left 'Ali ibn abi Tālib while going out for one of his expeditions when 'Ali remarked to him, "O Messenger of Allah, do you leave me behind with women and children?" The Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam*, said, "Are you not please with being unto me like what Aaron was unto Moses, except that there would be no prophet after me?" Sa'd also said, on the day of Khaybar, he heard him say, "Indeed, I am going to give the flag to a man who loves Allah and His Messenger and who is loved by Allah and His Messenger." All of us were eager to see. He said, "Call 'Ali for me." He was brought to the Prophet with sore eyes. The Prophet rubbed his eyes with his saliva and gave him the flag and Allah conquered Khaybar for the Muslims through him. And when the verse: "*So say: we call our sons and your sons…*" (Surah Aali 'Imraan: 61) was revealed, the Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam,* called 'Ali, Fatimah, Hasan and Husain, and he said, "O Allah these are my family." [Muslim and Tirmidhī][10]

[8] Tirmidhī related it in his Sunan, the book of Tafsir, in the chapter on Surah Ahzab. He also related it in the book of Virtues, in the chapter on the virtues of the people of the household. Al-Hākim related it in the Mustadrak.

[9] Imam Tabarānī recorded it in al-Mu'jam al-Kabir, Ahmad ibn Hanbal related it in his book on the virtues of the companions and al-Haythamī in Majma'u az-Zawā'id.

[10] Imam Muslim related it in his Sahih collection, in the book on the virtues of the companions, in the chapter on the virtues of 'Ali ibn abi Tālib and Tirmidhī related it in his Sunan, in the book of virtues, in the chapter on the virtues of 'Ali ibn abi Tālib

Sixth Hadith

Jābar related that ‘Ali carried the gate on the day of Khaybar, until the Muslims climbed on it and conquered Khaybar. They tried to pick up the door afterwards and it was only possible for forty men to carry it. [Ibn abi Shaybah, Al-Khatib, al-Bayhaqī and Ibn ‘Asākir][11]

Seventh Hadith

Sa’d ibn Abi Waqās said that the Messenger of Allah, *salallāhu ‘alayhi wa ālihi wa sallam,* left ‘Ali ibn abi Tālib behind when he went for the expedition of Tabuk. ‘Ali inquired, “O Messenger of Allah, do you leave me with women and children?” The Messenger of Allah, *salallāhu ‘alayhi wa ālihi wa sallam*, said, “Are you not please with being unto me like what Aaron was unto Moses, except that there would be no prophet after me?” [This agreed upon; this is the wording in Sahih Muslim][12]



Eighth Hadith

Zirr related that ‘Ali, Allah be well pleased with him, said, “I swear by the One who splits the seed and wheat, that the unlettered Prophet, *salallāhu ‘alayhi wa ālihi wa sallam,* told me that no one loves me other than a believer and no one hates me except that he is a hypocrite.” [Muslim, Nasā’i and Ibn Hibbān][13]

Ninth Hadith

‘Ali said that the unlettered Prophet, said to me, that no one loves me other than a believer and no one hates me except that he is a hypocrite.” [Tirmidhī][14]

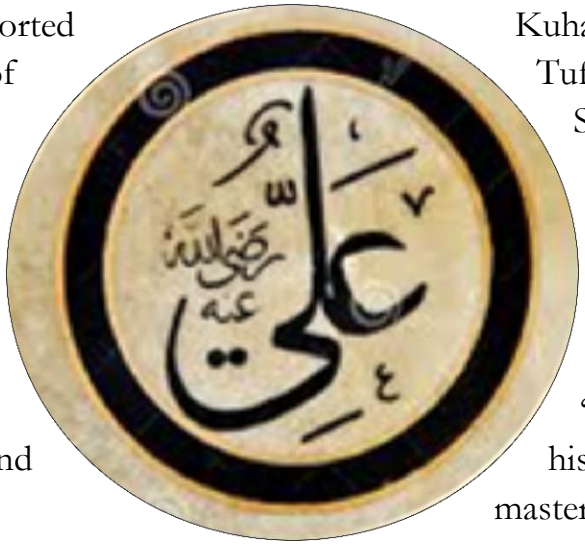
[11] Ibn abi Shaybah related it in his book, Al-Musannaf, in the chapter on the virtues of ‘Ali ibn abi Tālib. Al-Khatib al-Baghdadī related it in his Tarikh al-Baghdadī. Al-Bayhaqī recorded it in his Dalail an-Nubuwa. Ibn ‘Asākir related it in his Tarikh al-Madinah ad-Damishqī. Ibn Hisham related in Sirah Nabawiyyah, Imam Suyuti recorded in his Tarikh al-Khulafa’

[12] Imam Bukhari related it in his Sahih collection in the book of Maghāzi (expeditions). Imam Muslim related it in his collection in the book about the virtues of the companions. Tirmidhī related it in his Sunan in the book of Manāqib, in the chapter on the virtues of ‘Ali ibn abi Tālib. Imam Ahmad recorded it in his Musnad and Ibn Hibbān related it in his Sahih collection.

[13] Imam Muslim related in his Sahih, in the book on Iman in the chapter entitled: Proof that loving the Ansar and ‘Ali is part of Iman. Nasā’ī recorded it in his Sunan Kubrā. Ibn abi Shaybah related it in his book, Al-Musannaf. Abū Ya’la recorded it in his Musnad, Bazzar in his Musnad and Ibn abi ‘Asim recorded in his book as-Sunnah.

Tenth Hadith

Umm Salamah, Allah be well please with her, reported that the Messenger of Allah *salallāhu 'alayhi wa ālihi wa sallam,* used to say, "A hypocrite does not love 'Ali and a believer does not hate him." [Tirmidhī, Abū Ya'la and Tabarānī][15]



Eleventh Hadith

Abū Sa'id al-Khudrī, Allah be well pleased with him, said, "We, the people of Madinah, used to recognize the hypocrites by their hate for 'Ali ibn abi Tālib." [Tirmidhī, Ahmad and Abū Nu'aim][16]

[14] Tirmidhī related it in his Sunan, in the book of virtues, in the chapter on the virtues of 'Ali ibn abi Tālib.

[15] Tirmidhī related it in his Sunan, in the book of virtues, in the chapter on the virtues of 'Ali ibn abi Tālib. Abū Ya'la recorded it in his Musnad and Imam Tabarānī recorded it in al-Mu'jam al-Kabir.

[16] Tirmidhī related it in his Sunan, in the book of virtues, in the chapter on the virtues of 'Ali ibn abi Tālib. Ahmad ibn Hanbal related it in his book on the virtues of the companions and Ibn 'Asākir related it in his Tarikh al-Madinah ad-Damishqī.

Twelfth Hadith

Shu'bah related that Salamah ibn Kuhayl reported, "I heard Tufayl say something that Saruhah or Zayd ibn Arqam, (Shu'abah was not sure), said that the Prophet, *salallāhu 'alayhi wa ālihi wa sallam*, said, 'He who considers me his master, 'Ali is his master too.'" [Tirmidhī][17]

[17] Tirmidhī related it in his Sunan, in the book of virtues, in the chapter on the virtues of 'Ali ibn abi Tālib. Tabarānī recorded it in al-Mu'jam al-Kabir. A similar hadith has been related on the authority of Hubsh ibn Junadah in the following books: Al-Hākim is his Mustadrak, Tabarānī recorded it in al-Mu'jam al-Kabir, Ibn Abū 'Asim in his book entitled: as-Sunnah, Al-Khatib al-Baghdadī related it in his Tarikh al-Baghdadī, Ibn Kathir in his al-Bidayah wa Nihayah, Ibn 'Asākir related it in his Tarikh al-Madinah ad-Damishqī and al-Haythamī in Majma'u az-Zawā'id. It is also related on the authority of Jabir ibn 'Abdullah in the following books: Ibn abi 'Asim in his book entitled: as-Sunnah and Ibn abi Shaybah related it in his book, Al-Musannaf. A similar narration is recorded through Ayub al-Ansari in the following books: Ibn abi 'Asim in his book entitled 'as-Sunnah' and Tabarānī in al-Mu'jam al-Kabir and also in his al-Mu'jam al-Awsat. A similar hadith is related through Buraidah in Abdurrazaaq's al-Musanaf, Tabarānī recorded it in al-Mu'jam al-Sagir, Ibn 'Asākir related it in his Tarikh ad-Damishqī Kubrā, Ibn abi 'Asim in as-Sunnah and Ibn Kathir in his Bidayah wa Nihayah. Finally, Malik ibn Huwayrath is recorded to have related that same hadith by Tabarānī recorded it in al-Mu'jam al-Kabir, Ibn 'Asākir related it in his Tarikh ad-Damishqī Kubrā and al-Haythamī in Majma'u az-Zawā'id.

Thirteenth Hadith

'Imran ibn Husain, as part of a long narration, reported that the Messenger said, "Indeed 'Ali is from me and I am from him, and he is a master of every believer after me." [Tirmidhī, Nasā'i, Ahmad ibn Hanbal and Al-Hākim][18]

Fourteenth Hadith

Sa'd ibn abi Waqās, Allah be well pleased with him, related, "I heard the Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam*, say, 'He who considers me his master, 'Ali is his master too.' And I also heard him say, "You are unto me like what Aaron was unto Moses, except that there will be no prophet after me." And I heard him say, 'I will give the flag today to a man who loves Allah and his Messenger.'" [Ibn Majah and Nasā'i][19]



Fifteenth Hadith

Buraidah, Allah be well pleased with him, said, "I went out on an expedition to Yemen with 'Ali and I notice an unfriendly attitude (from him), and so when I came to the Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam*, I complained to him about 'Ali. Then I saw his face change and his said, 'O Buraidah, Am I not more concerned about the believer than their selves?' I said, 'Indeed, O Messenger of Allah.' He said, 'He who considers me his master, 'Ali is his master too.'" [Ahmad, Nasā'i, Ibn abi Shaybah and Al-Hākim][20]

Sixteenth Hadith

'Amr and Zaid ibn Arqam, Allah be well pleased with them both, said that the Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam*, addressed them on the day of Khandaq, saying, "He who considers me his master, 'Ali is his master too. O Allah, befriend whoever befriends him and be hostile to whoever is hostile to him, and help whoever helps him and

[18] Tirmidhī related it in his Sunan, in the book of virtues, in the chapter on the virtues of 'Ali ibn abi Tālib. Nasā'ī in Sunan al-Kubrā, Imam Ahmad in his Musnad, Ibn Hibban in his Sahih, Ibn abi Shaybah related it in his book, Al-Musannaf, Abū Ya'la in his Musnad, Al-Hākim in Mustadrak and Tabarānī in al-Mu'jam al-Kabir.

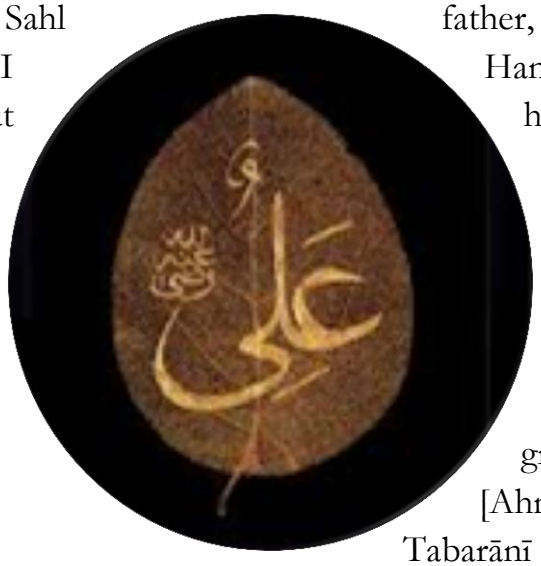
[19] Ibn Majah related in his Sunan, in the virtues of the companions of the Messenger and Nasā'ī in his book on the special characteristics of Amir ul-Mu'minin, 'Ali ibn abi Tālib.

[20] Ahmad ibn Hanbal related it in his Musnad, Nasā'ī in Sunan al-Kubrā, Ibn abi Shaybah related it in his book, Al-Musannaf and Al-Hākim related it his Mustadrak.

support whoever supports him." [Tabarānī and Nasā'ī][21]

Seventeenth Hadith

Abū Hazim related that a man came to Sahl ibn Sa'd and said, "This so-and-so, referring to the governor of Madinah, is calling 'Ali with derogative names on the *minbar* (pulpit)." Sahl ibn Sa'd asked, "What is he saying?" he said, "He is referring to him as Abū Turāb (the dusty one)." Sahl laughed and said, "I swear by Allah, none but the Prophet, *salallāhu 'alayhi wa ālihi wa sallam*, named him so, and there was no name dearer to him than that name." [Agreed upon][22]



Eighteenth Hadith

'Abdullah ibn Mas'ud related that the Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam*, said, "Indeed it is Allah who commanded me to marry Fatimah to 'Ali." [Tabarānī and Haythami, who said that narrators are trustworthy][23]

In another narration: Abū 'Abdurrahman, 'Abdullah ibn Ahmad ibn Muhammad ibn Hanbal, said that he found written in the book of his father, Imām Ahmad ibn Hanbal, in his own handwriting a narration that the Prophet said, "Are you not pleased that I have married you to earliest to enter Islam, the most knowledgeable and the greatest in intelligence?" [Ahmad, 'Abdurrazaaq, Tabarānī and Haythami, who said that the narrators are trustworthy]

[21] Tabarānī recorded it in al-Mu'jam al-Kabir. Nasā'ī related it in his book on the special characteristics of the Amir ul-Mu'minin 'Ali ibn abi Tālib. Ibn Kathir reocred it in his Bidayah wa Nihayah. al-Haythamī recorded it in Majma'u az-Zawā'id.

[22] Imam Bukhari related it in his Sahih collection in the book on virtues on the chapter on the virtues of 'Ali ibn abi Tālib al-Qurayshi al-Hashimi. Imam Muslim related it in his collection in the book on the virtues in the chapter on the virtues of 'Ali ibn abi Tālib.

[23] Tabarānī recorded it in al-Mu'jam al-Kabir. Ibn 'Asākir related it in his Tarikh al-Madinah ad-Damishqī. Al-Haythamī recorded it in Majma'u az-Zawā'id. And for the other narration: Ahmad ibn Hanbal related it in his Musnad. 'Abdurrazaaq related it in his Musanaf. Tabarānī recorded it in al-Mu'jam al-Kabir. Ibn 'Asākir related it in his Tarikh al-Madinah ad-Damishqī.

Nineteenth Hadith

Jābar, Allah be please with him, said that, on the day of Tāif, the Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam*, called 'Ali and whispered to him. The people began saying that he is whispering to his Uncle's son for too long. So, the Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam*, said, "I did not whisper to him, but rather it is Allah who whispered to him." [Tirmidhī, Ibn abi 'Asim and Tabarānī][24]

Twentieth Hadith

Abū Sa'id related that the Messenger of Allah, *salallāhu 'alayhi wa clihi wa sallam*, said, to 'Ali, "O 'Ali, no one else is allowed to be in this *masjid* (mosque) in the state of *janābah* (major impurity) other than me and you." 'Ali ibn Mundhir said, "I asked Darār ibn Surad what this *hadith* meant. He said, "It is not permissible for anyone to walk in it other than me and you." [Tirmidhī, Bazzar and Abū Ya'la][25]

Twenty First Hadith

Umm 'Atiyyah said that the Prophet, *salallāhu 'alayhi wa ālihi wa sallam*, came upon a crowd and 'Ali was among them. She said, "I heard him, *salallāhu 'alayhi wa ālihi wa sallam*, while he had his hands raised, saying, 'O Allah, do not cause me to die until I see 'Ali.'" [Tirmidhī, Ahmad and Tabarānī][26]

Twenty Second Hadith

Hubshiy ibn Junādah said that the Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam*, said "'Ali is from me and I am from him and none will represent me except myself or 'Ali." [Tirmidhī, Ibn Majah, Ahmad and Nasā'i][27]

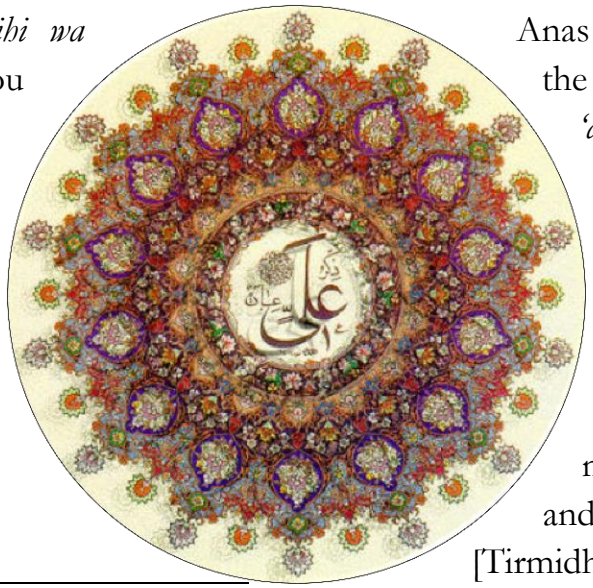
[24] Tirmidhī related it in his Sunan, the book on Virtues, in the chapter on the virtues of 'Ali ibn abi Tālib. Ibn abi 'Asim recorded in his book as-Sunnah. Tabarānī recorded it in al-Mu'jam al-Kabir.

[25] Tirmidhī related it in his Sunan, the book on Virtues, in the chapter on the virtues of 'Ali ibn abi Tālib. Bazzar recorded it in his Musnad. Abū Ya'la related it in his Musnad. Al-Bayhaqī recorded it in his Sunan al-Kubrā.

[26] Tirmidhī related it in his Sunan, the book on Virtues, in the chapter on the virtues of 'Ali ibn abi Tālib. Ahmad ibn Hanbal related it in his book on the virtues of the companions. Tabarānī recorded it in al-Mu'jam al-Kabir and also in al-Mu'jam al-Awsat.

Twenty Third Hadith

‘Abdullah ibn ‘Umar, Allah be well pleased with them both, related that the Messenger of Allah, *salallāhu ‘alayhi wa ālihi wa sallam*, made brotherhood between his companions. ‘Ali came with tears in his eyes and asked, “O Messenger of Allah, you have made brotherhood between your companions but you did not pair me with anyone?” The Messenger of Allah, *salallāhu ‘alayhi wa ālihi wa sallam*, said to him, ‘You are my brother in this World and the Hereafter.” [Tirmidhī and Al-Hākim][28]



[27] Tirmidhī related it in his Sunan, the book on Virtues, in the chapter on the virtues of ‘Ali ibn abi Tālib. [27] Ibn Majah related in his Sunan, in the virtues of the ‘Ali ibn abi Tālib. Ahmad ibn Hanbal related it in his Musnad and also in his book on the virtues of the companions. Nasā’ī recorded it in his book on the special characteristics of the Amir ul-Mu’minin ‘Ali ibn abi Tālib and also in his book on the virtues of the companions. Ibn abi Shaybah related it in his Musanaf and in his Musnad.

[28] Tirmidhī related it in his Sunan, the book on Virtues, in the chapter on the virtues of ‘Ali ibn abi Tālib. Al-Hākim related it in his Mustadrak. Ibn ‘Asākir related it in his Tarikh al-Madinah ad-Damishqī. An-Nawawi related it in Tadhhi al-Asma’i.

Twenty Forth Hadith

‘Abdullah ibn Amar ibn Hind al-Jamali reported that ‘Ali said, “Whenever I asked Messenger of Allah, *salallāhu ‘alayhi wa ālihi wa sallam*, he used to give me and whenever I was silent he would engage me.” [Tirmidhī, Nasā’i, Ibn abi Shaybah and Al-Hākim][29]

Twenty Fifth Hadith

Anas ibn Mālik related that the Prophet, *salallāhu ‘alayhi wa ālihi wa sallam*, had a bird with him and he supplicated, “O Allah, send to me the most beloved of your creation to eat with me this bird.” Ali came and he ate with him. [Tirmidhī, Nasā’i, Al-Hākim and Tabarānī][30]

[29] Tirmidhī related it in his Sunan, the book on Virtues, in the chapter on the virtues of ‘Ali ibn abi Tālib. Nasā’ī related it in his Sunan Kubrā. Ibn abi Shaybah related it in his Musanaf. Al-Hākim recorded it in his Mustadrak. Al-Maqdsi recorded it in al-Ahadith al-Mukhtar.

[30] Tirmidhī related it in his Sunan, the book on Virtues, in the chapter on the virtues of ‘Ali ibn abi Tālib. Nasā’ī related it in his Sunan Kubrā. Al-Hākim recorded it in his Mustadrak and Tabarānī recorded it in al-Mu’jam al-Awsat. Bazzar in his Musnad

Twenty Sixth Hadith

Jumay' ibn 'Umayr at-Tamimi related, "My aunt and I entered upon 'Aishah, Allah be pleased with her, and I asked, 'Who was the most beloved person to the Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam*?' She replied, 'Fatimah.' And it was further asked, 'And from the men?' She said, 'Her husband. That is if what I know is accurate and precise.'" [Tirmidhī, Al-Al-Hākim and Tabarānī][31]

Twenty Seventh Hadith

Buraidah, Allah be well pleased with him, said, "The most beloved woman to the Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam*, was Fatimah and the from the men, it was 'Ali." [Tirmidhī, Nasā'i and Al-Hākim][32]

Twenty Eighth Hadith

'Ali, Allah be well pleased with him, said, "The Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam*, said, 'I am the abode of knowledge and 'Ali is its gate.'" [Tirmidhī, Ahmad and Abū Nu'aim][33]

Twenty Ninth Hadith

Ibn Abbās, Allah be well please with them both, related that the Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam*, said, "I am the city of knowledge and Ali its gate, so whoever seeks to enter the city let him go through the gate." [Al-Hākim][34]

In another narration it is recorded that 'Ali, Allah be well pleased with him, said, "I swear by Allah, there is no verse that was revealed except that I know why it was revealed, where it was revealed and about who it was revealed. Indeed, my Lord has given me an intelligent heart

[31] Tirmidhī related it in his Sunan, the book on Virtues, in the chapter on the virtues of Fatimah. Al-Hākim recorded it in his Mustadrak. Tabarānī recorded it in al-Mu'jam al-Kabir. Ibn 'Asākir related it in his Tarikh al-Madinah ad-Damishqī

[32] Tirmidhī related it in his Sunan, the book on Virtues, in the chapter on the virtues of Fatimah. Nasā'ī related it in his Sunan Kubrā and he also related it in the book about the virtues of 'Ali. Al-Hākim recorded it in his Mustadrak. Tabarānī recorded it in al-Mu'jam al-Awsat.

[33] Tirmidhī related it in his Sunan, the book on Virtues, in the chapter on the virtues of 'Ali ibn abi Tālib. Ahmad ibn Hanbal related it in his book on the virtues of the companions. Abū Nu'aim related it in Hilyat al-Awliyyah.

[34] Al-Hākim recorded it in his Mustadrak and Daylami in Musnad al-Firdaus

and fluent tongue." [Abū Nu'aim in Hilyat al-Awliyyah and Ibn S'ad in Tabaqat al-Kubra]

Thirtieth Hadith

Hanash said, "I saw 'Ali, Allah be well please with him, sacrificing two goats and I asked him, 'What is this?' He said, 'The Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam*, requested me to sacrifice on his behalf, and I sacrifice for him always.'" [Abū Dawud, Ahmad, Abū Ya'la and Al-Hākim][35]

Thirty First Hadith

'Abdullah al-Jadali said, 'I entered upon Umm Salamah, Allah be well pleased with her, and she said to me, "Are you insulting the Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam*?" I sought refuge in Allah or I said, 'Subhanallah!' or a word to express shock. She said, "I heard the Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam*, say, 'Whoever insults 'Ali has insulted me." [Nasā'i, Ahmad and Al-Hākim][36]

Thirty Second Hadith

Abū Sa'id al-Khudri related that people complained about 'Ali. Thereafter, the Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam*, stood and cautioned us. I heard him say, "O people, do not complain about 'Ali, for I swear by Allah, he is indeed firmly rooted in the service of Allah." [Ahmad, Abū Nu'aim and Al-Hākim][37]

Thirty Third Hadith

Umm Salamah, Allah be well pleased with her, said that when the Prophet *salallāhu 'alayhi wa ālihi wa sallam*, got angry, he would not allow anyone from among us to talk to him except 'Ali ibn abi Tālib. [Al-Hākim, Tabarānī and Abū Nu'aim][38]

[35] Abū Dawud recorded it in his Sunan in the chapter on sacrifice – sacrificing on behalf of the dead. Ahmad ibn Hanbal related it in his Musnad. Aby Ya'la recorded it in his Musnad. Al-Hākim recorded it in his Mustadrak. Al-Bayhaqī recorded it in Sunan al-Kubrā.

[36] Nasā'ī related it in his Sunan Kubrā. Ahmad ibn Hanbal related it in his Musnad and also in his book on the virtues of the companions. Al-Hākim recorded it in his Mustadrak. Al-Haythamī recorded it in his Mujma Az-Zawaid. Ibn 'Asākir related it in his Tarikh al-Madinah ad-Damishqī.

[37] Ahmad ibn Hanbal related it in his Musnad and also in his book on the virtues of the companions. Abū Nu'aim recorded it in Hilyat al-Awliyyah. Ibn Abd al-Barr recorded it in al-Isti'āb.

Thirty Forth Hadith

On the authority of Ibn Abbās, Allah be well please with him: the Prophet, *salallāhu 'alayhi wa ālihi wa sallam*, looked at me and said, "O 'Ali, you are my master in this life and the next. I love whoever loves you and he whom I love, Allah loves him. Your enemy is my enemy and my enemy is Allah's enemy. Woe unto the one who will hate you after me." [Al-Hākim, ad-Daylamī and al-Haythamī][39]

Thirty Fifth Hadith

'Amār ibn Yāsir, Allah be well please with them both, said, "I heard the Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam*, saying to 'Ali, 'Let him rejoice, he who loves you and speaks the truth about you, and woe unto he who hates you and lies about you.'" [Al-Hākim, Abū Ya'la and Tabarānī][40]

Thirty Sixth Hadith

'Aishah, Allah be well please with her, related that the Prophet, *salallāhu 'alayhi wa ālihi wa sallam*, said, "I am the master of the children of Adam and 'Ali is the master of Arabs" [al-Hākim][41]

In another narration: 'Aishah, Allah be well please with her, said that the Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam*, said, "They address me as the master of the Arabs." And I asked, "Are you not the master of the Arabs?" He said, "I am the master of all the children of Adam and 'Ali is the master of the Arabs." [Al-Hākim, Tabarānī and Abū Nu'aim]

Thirty Seventh Hadith

'Abdullah related that the Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam*, said, "Gazing at the face of 'Ali is worship." [Al-Hākim and Tabarānī][42]

[38] Al-Hākim recorded it in his Mustadrak. Tabarānī recorded it in al-Mu'jam al-Awsat. Abū Nu'aim recorded it in Hilyat al-Awliyyah. Al-Haythamī recorded it in his Mujma Az-Zawaid.

[39] Al-Hākim recorded it in his Mustadrak. Ad-Daylami recorded it in his Musnad al-Firdaus. Al-Haythamī recorded it in his Mujma Az-Zawaid.

[40] Al-Hākim recorded it in his Mustadrak. Abū Ya'la recorded it in his Musnad. Tabarānī recorded it in al-Mu'jam al-Awsat.

[41] Al-Hākim recorded it in his Mustadrak. Ibn 'Asākir related it in his Tarikh al-Madinah ad-Damishqī. Sakhawī recorded it in Maqasid al-Hasanah

[42] Al-Hākim recorded it in his Mustadrak. Tabarānī recorded it in al-Mu'jam al-Kubrā. Abū Nu'aim recorded it in Hilyat al-Awliyyah. Al-Haythamī related it in his Mujma Az-Zawaid. Ibn 'Asākir related it in his Tarikh al-Madinah ad-Damishqī through Anas ibn Malik, Abū Hurairah,

In another narration: Taliq ibn Muhammad said, "I saw 'Imran ibn Husain, Allah be well please with him, staring at the face of 'Ali and when he was asked, he said, 'I heard the Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam*, say, 'Gazing at the face of 'Ali is worship." [Tabarānī]
In another narration: 'Aishah, Allah be well please with her, said, "I saw Abū Bakr, Allah be well please with him, constantly gazing at the face of 'Ali and I said to him, 'O my father, I see you starring at the face of 'Ali?" He said, 'O my daughter, I heard the Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam*, say, 'Gazing at the face of 'Ali is worship." [Ibn 'Asākir]



Thirty Eighth Hadith

Umm Salamah, Allah be well pleased with her, said, "I heard the Messenger of Allah, *sallallahu 'alayhi wa aalihi wa salaam*, say, "Ali is with the Qur'an and the Qur'an is with 'Ali and they will never separate until he arrives at the *hawd* (Basin)"" [al-Hākim and Tabarānī][43]

Thirty Ninth Hadith

Jābir ibn 'Abdullah, Allah be well pleased with them both, related that he heard the Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam*, say to 'Ali, "O 'Ali, people are on different trees but you and I are on one tree." And the Messenger of Allah, *salallāhu 'alayhi wa ālihi wa sallam*, recited, "… *gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered with one water*; (Surah Ra'd: 04)" [Al-Hākim and Tabarānī][44]

Fortieth Hadith

'Abdullah ibn A'sad ibn Zurarah relates that his father said that the Messenger of Allah, *sallallahu 'alayhi wa aalihi wa salaam*, said, "Three things have been revealed to me regarding

Jabir ibn 'Abdullah and 'Aishah. Ad-Daylami related it through Mu'adh ibn Jabal in his Musnad al-Firdaus.

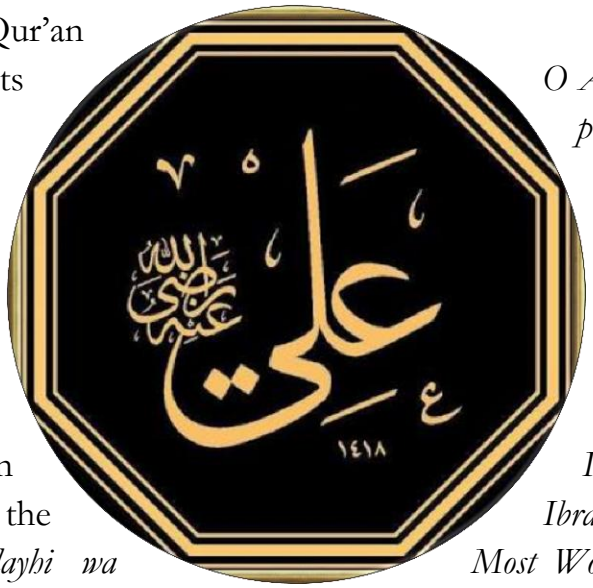
[43] Al-Hākim recorded it in his Mustadrak. Tabarānī recorded it in al-Mu'jam al-Awsat. Al-Haythamī related it in his Mujma Az-Zawaid.

[44] Al-Hākim recorded it in his Mustadrak. Tabarānī recorded it in al-Mu'jam al-Awsat. Al-Kathībī al-Baghdadī recorded it Mawdih Aw'hab. Ad-Daylami recorded it in his Musnad al-Firdaus. Ibn 'Asākir related it in his Tarikh al-Madinah ad-Damishqī. Al-Haythamī recorded it in his Mujma Az-Zawaid.

‘Ali; He is the masters of the Muslims, the leader of the righteous and the foremost of the esteemed luminaries.” [Al-Hākim and Tabarānī][45]

Forty First Hadith

Abū Sa’īd al-Khudrī, Allah be well pleased with him, narrated that the Messenger of Allah, *salallāhu ‘alayhi wa ālihi wa sallam* said: “There is amongst you he who will fight on the interpretation of this Qur’an just as I fought on its revelation.” So we began to look around inquisitively, and Abū Bakr and ‘Umar were also amongst us at that time. Abū Bakr asked if he was that person and so did ‘Umar and the Prophet, *salallāhu ‘alayhi wa ālihi wa sallam*, said, “No, he is the one who is busy mending the shoe.” Abū Sa’īd al-Khudrī narrated further “So we went and conveyed these good news to ‘Ali and he did not even raise his head but kept on with his work, as if he had already heard that from the Prophet, *salallāhu ‘alayhi wa ālihi wa sallam* had said. [Al-Hākim, Ahmad, Nasā’ī and Al-Haythamī][46]



O Allah shower blessings and peace upon our master Muhammad, his wives; the mothers of the believers, his offspring and his pure family as you have showered blessings and peace upon Ibrahim and the family of Ibrahim. Indeed, You are the Most Worthy of praise, the Most Majestic

[45] Al-Hākim recorded it in his Mustadrak. Tabarānī recorded it in al-Mu’jam al-Sagir, Abū Nu’aim recorded it in his Tarikh Asbhani. Al-Kathībī al-Baghdadī recorded it Mawdih Aw’hab. Ibn ‘Asākir related it in his Tarikh al-Madinah ad-Damishqī.

[46] Al-Hākim recorded it in his Mustadrak. Ahmad ibn Hanbal related it in his Musnad Al-Haythamī related it in his Mujma Az-Zawaid. Nasā’ī related it in his book of the special qualities of ‘Ali ibn Abi Tālib.